

## 臺北市立大學教育學系

### 102 學年度第 1 學期博士候選人資格考核試題

科目	國民教育理論基礎－教育哲學
----	---------------

考試時間：【08：00 – 12：00】

※ 請就以下二題當中，任選一題作答，每題滿分 100 分。

※ 不必抄題，作答時請將試題題號及答案寫在答卷上。

※ 請在一、二中，選一題作答。【作答在教育哲學】

一、請以中文摘述下列短文，並針對作者觀點提出評論。

（短文摘錄自：L. Kohlberg, Indoctrination versus relativity in value education）

One is to call moral education *socialization*. Sociologists have sometimes claimed that moralization in the interests of classroom management and maintenance of the school as a social system is a hidden curriculum; that it performs hidden services in helping children adapt to society. They have argued that, since praise and blame on the part of teachers is a necessary aspect of the socialization process, the teacher does not have to consider the psychological and philosophic issues of moral education. In learning to conform to the teacher's expectations and the school rules, children are becoming socialized, they are internalizing the norms and standards of society. ... This approach is a cop-out. In practice, it means that we call the teacher's yelling at her students for not putting their books away *socialization*. To label it *socialization* does not legitimate it as valid education, nor does it remove the charge of arbitrary indoctrination from it. Basically, this sociological argument implies that respect for social authority is a moral good in itself. Stated in different terms, the notion that it is valid for the teacher to have an unreflective hidden curriculum is based on the notion that the teacher is the agent of the state or the social system, rather than being a free moral agent dealing with children who are free moral agents.

二、請以中文摘述下列短文，並針對作者觀點提出評論。  
(短文摘錄自：John Dewey, Traditional vs. progressive education)

Mankind likes to think in terms of extreme opposites. It is given to formulating the beliefs in terms of *Either-Ors*, between which it recognizes no intermediate possibilities. ....Educational philosophy is no exception. The history of educational theory is marked by opposition between the idea that education is development from within and that it is formation from without; that it is based upon natural endowments and that education is a process of overcoming natural inclination...

At present, the opposition tends to take the form of contrast between traditional and progressive education. .... The traditional scheme is one of imposition from above and from outside. It imposes adult standards, subject-matter, and methods upon those who are only growing slowly toward maturity. The gap is so great that the required subject-matter, the methods of learning and of behaving are foreign to the existing capacities of the young. Consequently, they must be imposed.

The rise of what is called new education and progressive schools is of itself a product of discontent with traditional education. In effect it is a criticism of the latter. .... We may discover certain common principles amid the variety of progressive schools. To imposition from above is opposed expression and cultivation of individuality; to external discipline is opposed free activity; to learning from texts and teachers, learning through experience; to prepare for a remote future is opposed making the most of the opportunities of present life... It takes its clew from that which is rejected instead of from the constructive development of its own philosophy.

## 臺北市立大學教育學系

### 102 學年度第 1 學期博士候選人資格考核試題

科目	國民教育理論基礎－教育史
----	--------------

**考試時間：【08：00 – 12：00】**

※ 請就以下二題當中，任選一題作答，每題滿分 100 分。

※ 不必抄題，作答時請將試題題號及答案寫在答卷上。

**※請在一、二中，選一題作答。【作答在教育史】**

一、(1) 請摘述下列一段文字的重點。

(2) 請就下文1960年代反學校教育思潮對於學校教育制度的批評，提出你個人的相關評論。

Schooling is not a progressive good but rather the means by which the masses are kept in and come to know their places. Indeed, schools are essentially institutions of training, socialization, and indoctrination where children acquire proper personal and social habits, come to see the world through concepts that ensure a proper view of social reality, and learn the 'truths' that justify habits as virtues and render articulate the concepts in the popular mind. Because the essential purpose of popular education is to control the masses (and to provide a control that is more complete and effective than ignorance and illiteracy), refinements and extensions of the school system must be viewed as simply improvements in the mechanisms of control.

(摘自Schnell, R. L. (1979).Childhood as ideology: A reinterpretation of the common school. *British Journal of Educational Studies*, 27(1),pp.7-28)

二、(1) 請摘述下列一段文字的重點。

(2) 請就下文杜威對傳統學校學習內容的批評，簡述杜威有關學校學習內容的相關主張，並提出你個人相關評論。

From the standpoint of the child, the great waste in the school comes from his inability to utilize the experiences he gets outside the school in any complete and free way within the school itself; while, on the other hand, he is unable to apply in daily life what he is learning at school. That is the isolation of the school—its isolation from life. When the child gets into the schoolroom he has to put out of his mind a large part of the ideas, interests, and activities that predominate in his home and neighborhood. So the school, being unable to utilize this everyday experience, sets painfully to work, on another tack and by a variety of means, to arouse in the child an interest in school studies.

(摘自Dewey, J. (1897). *The School and Society*. Chicago, Ill.: The University of Chicago Press.)

## 臺北市立大學教育學系

### 102 學年度第 1 學期博士候選人資格考核試題

科目	國民教育理論基礎－教育心理學
----	----------------

考試時間：【08：00 – 12：00】

※ 請就以下二題當中，任選一題作答，每題滿分 100 分。

※ 不必抄題，作答時請將試題題號及答案寫在答卷上。

**※請在一、二中，選一題作答。【作答在教育心理學】**

一、James Stigler 在 2002 年討論改進教師專業發展時，指出：「教師

需要學到三件事情」。請根據下面文章內容，回應問題：

(一) 根據文章內容，說明 Stigler 的三項見解。

(二) Stigler 的三項見解中，請選出你認為臺灣教師最需要積極發展的一項，並論述說明你的理由和主張。

(三) 在 Stigler 的三項見解之外，針對臺灣教師專業發展，提出一項未曾在 Stigler 說法中出現的主張，充分論述你的主張。

Teachers need to learn three things to expand their power in the classroom. First, they need to learn how to analyze practice--both other teachers' practice and their own. By "analyze," I mean that they need to think about the relationship between teaching and learning in a cause-and-effect kind of way. So if a particular student isn't learning, the teacher can generate a hypothesis that links back to the instruction. That kind of analysis hasn't been a part of many professional development programs--almost none. The programs are leaving things implicit that should be made explicit. Teachers not only need the opportunity to do that kind of analysis, but they also need guidance in

how to do it.

Second, teachers need to be exposed to alternatives. That poses a challenge. We've learned from our TIMSS video studies that there's less variation in U.S. teaching practices than you might expect, so if you want to find truly new ways of teaching, you have to go out and seek them.

Third, teachers need judgment to know when to employ which method. That judgment is based on analysis and looking at alternative practices. Teaching is so complex. There's not one teaching practice that's always the best thing to do; it depends on the situation.

二、Robert Sternberg 在 2009 年提出三個新的 R，他說：You are probably familiar with the first three Rs: reading, 'riting, and' rithmetic. So let me focus on the other three: reasoning, resilience, and responsibility.

請瀏覽下列的他的文章內容，並回答問題：

- (一) 請從下列三個 R 當中，選出你最支持的一個 R，根據 Sternberg 的敘述，說明其內容。
- (二) 為何你選出的這個 R 是當代追求卓越教育中要重視的能力。論述你的主張。
- (三) 學校應該如何教導學生發展這個能力？請具體陳述你的想法。

以下是他指出的三個 R：

### **Reasoning**

Reasoning is a broad term that encompasses the comprehensive set of thinking skills that a person needs to be an engaged, active citizen of the world. These skills include

- Creative thinking to generate new and powerful ideas.
- Critical and analytical thinking to ensure that the ideas (your own and those of others) are good ones.
- Practical thinking to implement the ideas and persuade others of their value.
- Wise thinking to ensure that the ideas help build a common good.

### **Resilience**

Resilience refers to persistence in achieving goals despite the obstacles life places in our way. Some children grow up with many obstacles strewn across their paths; others have relatively smooth roads to travel. Either way, everyone encounters roadblocks sooner or later; the question is how you surmount them. Resilience involves

- Willingness to defy the crowd in your thinking and actions — to take the road less traveled.
- Willingness to surmount obstacles in trying to achieve your goals.
- Passion in your pursuits — going for your goals with drive, motivation, and personal involvement.
- Self-efficacy — belief in your ability to achieve your goals.

### **Responsibility**

Responsibility covers the ethical and moral dimension of development. Four components are particularly important:

- Ethics — distinguishing right from wrong.
- Wisdom — forging or following a path that represents a common good and balances your own interests with those of others.
- Care — genuine understanding of and empathy for others' well-being that goes beyond an intellectual sense that you should care.
- Right action — not only knowing the right thing to do, but doing it.

## 臺北市立大學教育學系

### 102 學年度第 1 學期博士候選人資格考核試題

科目	國民教育理論基礎－教育社會學
----	----------------

**考試時間：【08：00 – 12：00】**

※ 請就以下二題當中，任選一題作答，每題滿分 100 分。

※ 不必抄題，作答時請將試題題號及答案寫在答卷上。

**請在一、二中，選一題作答。【作答在教育社會學】**

一、請先說明下列引文大意，並闡述 Emile Durkheim 對道德教育的論述。

In reality, however, the nature and function of school discipline is something altogether different. It is not a simple device for securing superficial peace in the classroom—a device allowing the work to roll on tranquilly. It is the morality of the classroom, just as the discipline of the social body is morality properly speaking. Each social group, each type of society, has and could not fail to have its own morality, which expresses its own make-up.

Now, the class is a small society. It is therefore both natural and necessary that it have its own morality corresponding to its size, the character of its elements, and its function. Discipline is this morality. The obligations we shall presently enumerate are the student's duties, just as the civic or professional obligations imposed by state or corporation are the duties of the adult. On the other hand, the schoolroom society is much closer to the society of adults than it is to that of the family.



It is by respecting the school rules that the child learns to respect rules in general, that he develops the habit of self-control and restraint simply because he should control and restrain himself. It is a first initiation into the austerity of duty. Serious life has now begun.

This, then, is the true function of discipline. It is not a simple procedure aimed at making the child work, stimulating his desire for instruction, or husbanding the energies of the teacher. It is essentially an instrument—difficult to duplicate—of moral education.

摘自 Emile Durkheim 【Moral Education】 in Ballantine, J. H.& Spade, J. Z. (2004). *Schools and Society: A Sociological Approach to Education*. CA: Wasaworth/Thomson Learning.

二、請先說明下列引文大意，並闡述 Pierre Bourdieu 對資本形式的論述。

The convertibility of the different types of capital is the basis of the strategies aimed at ensuring the reproduction of capital (and the position occupied in social space) by means of the conversions least costly in terms of conversion work and of the losses inherent in the conversion itself (in a given state of the social power relations). The different types of capital can be distinguished according to their reproducibility or, more precisely, according to how easily they are transmitted, i.e., with more or less loss and with more or less concealment; the rate of loss and the degree of concealment tend to vary in inverse ratio. Everything which helps to disguise the economic aspect also tends to increase the risk of loss (particularly the intergenerational transfers). Thus the (apparent) incommensurability of the different types of capital introduces a high degree of uncertainty into all transactions between holders of different types. Similarly, the declared refusal of calculation and of guarantees which characterizes exchanges tending to produce a social capital in the form of a capital of obligations that are usable in the more or less long term (exchanges of gifts, services, visits, etc.) necessarily entails the risk of ingratitude, the refusal of that recognition of nonguaranteed debts which such exchanges aim to produce. Similarly, too, the high degree of concealment of the transmission of cultural capital has the disadvantage (in addition to its inherent risks of loss) that the academic qualification which is its institutionalized form is neither transmissible (like a title of nobility) nor negotiable (like stocks and shares).

摘自 Pierre Bourdieu【The Forms of Capital】in Sadovnik, Alan R. (Ed.) (2007).  
*Sociology of education: a critical reader*. New York: Routledge.

## 臺北市立大學教育學系

### 102 學年度第 1 學期博士候選人資格考核試題

科目	教育學方法論－量的取向
----	-------------

考試時間：【13：00 – 15：00】

- ※ 請就以下四題當中，第一、二題選一題以及第三、四題選一題作答，共計選二題，每題滿分 100 分。
- ※ 不必抄題，作答時請將試題題號及答案寫在答卷上。

**請在一、二中，選一題作答。【作答在量的取向（一）】**

一、推論統計中顯著性檢定（significance testing）的基本原則與實施程序為何？顯著性檢定存在著什麼樣的限制或問題？請至少指出三種限制，針對這些限制提出因應的方法、並請分別舉例說明之。

二、試說明下列短文要旨，針對文中觀點加以評論，並舉例解釋說明之。

All studies differ. The important question to address is how their findings vary as a function of their differences. Meta-analysis attempts to do this by describing their differences and their findings in quantitative ways that permit the statistical analysis of relationships, central tendencies, and other interesting quantitative features. The question of “sameness” is not an a priori question at all; apart from being a logical impossibility, it is an empirical question. No two studies are the same. All studies differ and the only interesting questions to ask about them concern how they vary across the dimensions or properties we conceive of as important.

**請在三、四中，選一題作答。【作答在量的取向（二）】**

三、何謂研究的「外擾變項(extraneous variable)」？並試說明面對外擾變項時，研究常見的處理方式。

四、試解釋實驗研究之「外在效度(external validity)」的意義，並試列出與簡要說明影響實驗研究之外在效度的因素。

# 臺北市立大學教育學系

## 102 學年度第 1 學期博士候選人資格考核試題

科目	教育學方法論－質的取向
----	-------------

考試時間：【13：00 – 15：00】

※ 請就以下四卷當中，甲、乙卷選一卷作答及丙、丁卷選一卷作答，共計選二卷，每題滿分 100 分。

※ 不必抄題，作答時請將試題卷號及答案寫在答卷上。

請在甲卷和乙卷中，選一卷作答。【作答在質的取向（一）】

甲卷

請閱讀「老年婦女的三代同堂支持與依賴<sup>1</sup>」一文（附件），然後依序回答以下問題。

【閱讀材料頗長，請務必把握考試時間】

1. 以下是質性研究方法論中常出現的詞彙，請①翻譯該詞彙、②闡釋該詞彙的基本涵義；③然後具體指出該詞彙在該究中的意義，或該研究可以怎樣表現該詞彙？（60%）

(1) holism

(2) insider's viewpoint

2. 質性研究論文的值得信賴度（trustworthiness）應儘量提高。如果你是進行該研究的人，而本文只是你初步研究的結果，為了驗證並提高這些初步結果的受信賴度，使你自己與他人更有信心，你可以在資料蒐集與分析方面，再採取許多技術來達到此目標。請提出兩種你可能採用的技術，並具體說明你的作法。（40%）

【甲卷完】

<sup>1</sup>本文引自周雅容(1996)。老年婦女的三代同堂支持與依賴。載於胡幼慧主編：質性研究——理論、方法及本土女性研究實例。臺北：巨流。

請閱讀「老年婦女的三代同堂支持與依賴<sup>2</sup>」一文（附件），然後依序

回答以下問題。

【閱讀材料頗長，請務必把握考試時間】

1. 以下是質性研究方法論中常出現的詞彙，請①翻譯該詞彙、②闡釋該詞彙的基本涵義；③然後具體指出該詞彙在該究中的意義，或該研究可以怎樣表現該詞彙？（60%）

(1) context

(2) inductive analysis

2. 質性研究論文的值得信賴度（trustworthiness）應儘量提高。如果你是進行該研究的人，而本文只是你初步研究的結果，為了驗證並提高這些初步結果的受信賴度，使你自己與他人更有信心，你可以在資料蒐集與分析方面，再採取許多技術來達到此目標。請提出兩種你可能採用的技術，並具體說明你的作法。（40%）

【乙卷完】

---

<sup>2</sup>本文引自周雅容(1996)。老年婦女的三代同堂支持與依賴。載於胡幼慧主編：質性研究——理論、方法及本土女性研究實例。臺北：巨流。

請在丙卷和丁卷中，選一卷作答。【作答在質的取向（二）】

丙卷

請閱讀「老年婦女的三代同堂支持與依賴<sup>3</sup>」一文（附件），然後依序回答以下問題。

【閱讀材料頗長，請務必把握考試時間】

1. 「焦點團體訪談」會在不同的互動中擦出不同的火花。請針對此文內容，舉例說明焦點團體訪談在下列準備工作上您會如何考量，以達研究目的：（1）研究對象的選取考量。（2）訪談設計的結構和互動策略。（50%）
2. 就性別主流化（gender mainstreaming）的立場來閱讀此文：（1）何謂性別主流化？（2）由本文內涵你進一步想到什麼和教育相關的研究主題？試說明此主題在性別主流化上的價值性和研究的可行性。（50%）

【丙卷完】

---

<sup>3</sup>本文引自周雅容(1996)。老年婦女的三代同堂支持與依賴。載於胡幼慧主編：質性研究——理論、方法及本土女性研究實例。臺北：巨流。

## 丁卷

請閱讀「老年婦女的三代同堂支持與依賴<sup>4</sup>」一文（附件），然後依序回答以下問題。

【閱讀材料頗長，請務必把握考試時間】

1. 質性研究中有關於「訪談的回應」有助於研究者與受訪者建立良好的對話關係，如「認可」是表示對對方的話已經聽見了，希望對方繼續說下去。針對本文內容，請舉例說明如何進行下列「訪談的回應」，以達最大效益：(1)自我揭露。(2)鼓勵對方。(50%)
2. 就性別主流化( gender mainstreaming )的立場來閱讀此文：(1)何謂性別主流化？(2)由本文內涵你進一步聯想到什麼和教育相關的研究主題？試說明此主題在性別主流化上的價值性和研究的可行性。  
(50%)

【丁卷完】

---

<sup>4</sup>本文引自周雅容(1996)。老年婦女的三代同堂支持與依賴。載於胡幼慧主編：質性研究——理論、方法及本土女性研究實例。臺北：巨流。